ADDRESSES

AT THE

INAUGURATION

OF

REV. H. D. KITCHEL, D. D.,

PRESIDENT OF MIDDLEBURY COLLEGE.

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REGISTER BOOK AND JOB PRINTING ESTABLISHMENT.

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ADDRESS

OF

REV. B. LABAREE, D. D.,

RETIRING PRESIDENT.

MR. PRESIDENT:

I am instructed by the Trustees of Middlebury College to express to you the sincere gratification which your acceptance of the Presidency has afforded them, and to greet you with a cordial welcome to the Institution.

With the character and history of the College, you are already familiar. You have studied in its halls, you have taught in its class-rooms, you have received its honors; and though its present officers and fellows may be strangers to you, yet you are not unknown to them. Middlebury College, in whatever forms incorporated, never forgets her sons—she remembers with conscious pride, she follows with lively interest, those especially, who reflect honor upon her name. We welcome you then, Sir, not as a stranger coming among strangers, but as a son and brother returning to the old homestead after many years of honorable service in the cause of humanity, of literature, and of religion. Full of the ardent hopes and bright anticipations of youth, you took leave of your Alma Mater to engage in the duties and active scenes of life—in mature manhood you return, obedient to her command, with mind and heart enlarged by experience and improved by study, and offer to her service the richest, ripest fruits of your mental and moral industry. You come to her not as a temporary visitor to inquire after her welfare, speak to her a few words of friendly greeting and encouragement, and then go your way—you come to make with her your permanent abode—to preside over her household—with a strong,

not overlook the intelligent minds, the liberal hands and the praying hearts that are ever ready to come to its relief. In this view the College stands among the richest of our Institutions. Two important lessons then the history of the past brings to the present: The first is, "*Trust in God;* the second, *Have faith in the people.*"

As our College emerges from the cloud of difficulties in which it has been for some time enveloped, we are happy to recognize many tokens of encouragement. The liberality with which the recent application for funds has been responded to, is not the least among these inspirations of hope. Neither Middlebury College nor any Institution in Vermont has received from the people, we believe, at any one effort, so large an expression of their interest and confidence. May we not regard it as an approval by patrons and friends of the policy pursued by the authorities of the College, in regard to the independent existence of the Institution, as well as a voice of encouragement to go forward in their work. It is also known to us that some gentlemen of wealth have liberal intentions in respect to the College. And we may consider as one of the brighter hues in this bow of promise, the success that has attended the united and cordial invitation to a distinguished son of the College to accept the vacant Presidency.

The office of a College President, even in our oldest and best endowed Institutions, is no sinecure, but in the smaller and less favored Colleges, the duties are numerous, responsible and arduous; they demand perpetual vigilance and untiring activity. The President is *by some* presumed to know everything, and he is held accountable for almost everything. Whoever commits a mistake, all eyes are directed to him as the embodiment of college power and intelligence. The benevolent maxim, "The King can do no wrong," is reversed in our case and seems to read thus—"No one can do wrong but the King." This is often not a little annoying, and while there is perhaps no remedy, there is at least some compensation. If the President is held accountable for real or supposed wrongs which he did not commit, he is as generously accredited with good accomplished, to which others have claims perhaps equal to his own. The injustice may thus be neutralized, though

filial arm to support her steps, and with prudent counsels to guide her future destinies. She hails your return, Sir, with joyfulness; she accepts your service with gratitude.

I shall presume that a few remarks respecting the Institution will not be deemed unsuitable to the occasion.

Middlebury College, it is well known, is not among the largest of our literary Institutions. It can neither boast of its wealth nor of its numbers. Unfortunately it was never established on a firm financial basis, and for more than half a century it has experienced many alternations of hope and fear, of darkness and light. Indeed there have been periods when some of its best friends have feared that the Institution must yield to the pressure of events and cease to have a name among the Colleges of the land; at the same time, earnest, resolute hearts have cherished unwavering confidence in its final triumph over all opposing forces.

It was the remark of an excellent clergyman in this vicinity, now gone to his rest, that Middlebury College was the Lord's College and He would take care of it. Though the Institution has sometimes been called to pass under the frown of Providence, it has also enjoyed in a large degree, his gentle smiles. In these days God works not by miraculous agency, but selects appropriate instrumentalities to accomplish his benign purposes—and the one selected for the support and upbuilding of Middlebury College is *the people.* I would therefore amend the epigram of our departed patron and friend and would have it thus: "Middlebury College is the College of God *and the people*"—the people as the chosen instrument of his favor.

I well remember that, when considering the question of accepting the Presidency of the College twenty-six years ago, I consulted a judicious friend, stating to him what I had heard of the embarrassments of the Institution and the discouragements of its friends; he promptly replied; "Accept the office Sir; fear not; the Institution will live,—the christian people of New England will not suffer one of their colleges to die." After many years of observation and reflection I am prepared to endorse this sentiment with slight modification. Let a college prove by its record that it is worthy of confidence—let it be well established and safely guarded in its re-

ligious principles, and an intelligent christian people will not permit it to become extinct. Middlebury College has such a record, and is thus established and guarded; and therefore we assuredly believe that the people will sustain it. Only let her guardians and officers be true to her character, to her traditions, to her generous benefactors, and the College will neither die, nor will it go through the strange process of transmigration into some other College. It has an independent soul of its own, and we believe that soul and body will remain united in affectionate harmony for ages to come.

If then we have not all the silver and gold that is needed, we have an excellent substitute—the College is embedded in the hearts of an intelligent people. Its character is known through the land;—far away I have found christian men familiar with its history, highly appreciating its services to church and State, and ready to respond liberally to its calls upon their benevolence. Nor can it be said in this case that "distance lends enchantment to the view." Late events have fully confirmed what indeed was previously known, that the Institution has a multitude of earnest, warm-hearted friends and supporters in the State of Vermont, but no where can truer, firmer friends be found than in this good County of Addison; not among the educated alone, nor among men of great wealth alone, but among the intelligent, enterprising, thrifty farmers. In our severest trials, we have never appealed to them in vain. I love to hear them speak of *our* College, to tell of their fathers, brothers, sons and friends, who were educated at Middlebury, and point to the places of distinguished usefulness which they have been called to fill. Such men can estimate the value of a College; they perceive its relations to the highest interests of Society; they in a measure feel identified with it, and are at all times ready to promote its well-being. Only show them that the true interests of education and of religion require it, and they will honor any reasonable drafts upon their benevolence you are disposed to make.

Is not such a treasure of kind feeling and affectionate regard more valuable to an institution than gold and silver and government bonds? It is like a living, acting, sympathizing friend, who ever remembers you, who thinks and works for you in time of need. In estimating then, the resources of Middlebury College, we must

I believe, two wrongs can never make a right. It all goes to show, however, that the President is a very conspicuous member of a College community.

Four Administrations have thus far measured the history of this Institution; to-day we inaugurate the fifth. It is worthy of notice that during the four that have preceded—with presiding officers from three different Colleges and scarcely known to each other, there has been a remarkable uniformity in the general policy pursued, *one course*, *one object*, *one result*; and now that the College is committed to the oversight and administration of a loyal son, there need be no apprehension that it will deviate from that line of direction which has guided its course for sixty-six years.

I am about to present you, Sir, with the *Charter* of Middlebury College—the instrument that gives it life, that marks out the limits of its authority and prescribes general rules for the government of its affairs. It is an excellent charter, broad and liberal, conceding as much independence to the trustees, as is compatible with due subordination to the State. The power that created the Corporation has an undoubted right to see that they do not transcend the limits prescribed, that they do not invade the rights of the individual or the rights of society. With the power to fill vacancies, and to increase their number to any desirable extent, and with ample field for freedom of action on every side, the Trustees are alike removed from fear of political interference on the one hand, and from all temptation to disregard rightful authority on the other; and for more than three score years they have found their rights and privileges so liberal and so well defined, that in no instance has it been necessary, I think, to seek for explanations or modifications from the Legislature; and so carefully have they administered the affairs of the Institution within the prescribed limits, that no complaint has been made, and so far as I can learn, no apprehension excited on the part of the people or of the authorities. These facts may be regarded as pretty conclusive evidence of the perfectness of our Charter.

This important instrument, Mr. President, is now to be placed in your custody; preserve it with care; regard it as the organic law which is to guide and govern you in your official conduct as Head

of the Institution. Defend it from all assaults or misrepresentations of open or secret foes, and from all violation or infringement of ardent friends, and let it pass to the hands of your successor unimpaired, as fair and unsullied as when it came from the hands of the Legislature in the last century.

I also surrender you these keys, which have been in my possession for a quarter of a century. Like the sceptre of a monarch, they are the insignia of authority. They give you access to the inmost recesses of College life and, at the same time, indicate to you the duties you are called to perform. *This one* opens the door that leads to the class-rooms where your pupils are to be instructed. You are to preside over the education of the young men. Though your duties as instructor may be confined to a particular class, or a particular department of studies, your supervisory care and wisdom must extend to the whole course of instruction from the first lesson of the Freshman to the final examination of the Senior. You will have faithful and able associates to whom you can safely entrust a large part of the daily routine of class instruction, yet upon you devolves the responsibility of knowing how duty is discharged of perceiving and correcting mistakes and of suggesting improvements in all that affects the intellectual development and onward progress of the college.

The usefulness and reputation of your College, Sir, will depend largely upon the class-room. Learned professors, large libraries and ample endowments, will not necessarily command respect and secure public favor—you must present to your patrons and to the world the results of diligent and accurate study—of study too, marked by patient and discriminating instruction. The recitation room is not the place for popular entertainment, nor for indolent repose, but rather for awakening thought and promoting mental discipline. That word *drill*, transferred from the corporeal faculties to the mental, is the true expression of much of the teacher's duty in the class ; and the faithful and assiduous application of it alone, will prepare your pupils for the intellectual conflicts of public life to which they are looking forward.

Geographical position and the proximity of other Colleges, forbid you to expect large numbers in your classes. Middlebury Col-

lege must be content with a secondary place in this respect, but it by no means follows that she must be inferior to her sister colleges as to the intrinsic value of her education. As true manhood is to be determined by mind and heart and not by physical proportions or personal adornments, so an Institution will be rightly judged by its real worth and not by its outward display or by the numbers on its catalogue. Let it be the high purpose, the noble ambition of your College to surpass all her contemporaries in the exact thoroughness of her intellectual training, and she will command the respect of all, whatever may be the numbers in her classes or the amount of her productive funds.

This key will give you access to the Executive Chamber and the Seat of Judicial Authority. Here the delinquencies of the College community are examined and adjudicated. Young men in College are like other young men, not worse as many would have us believe, but always and everywhere at this period of life, they require checks and restraints from tendencies and temptations to evil; and when evil is committed, correction must be wisely applied for the prevention of future wrong-doing. This is one of the most important, and at the same time one of the most difficult and delicate duties that a President is called to perform. Order, industry, fidelity must be secured, or little progress will be made in study. The lawlessness and insubordination of young men in European Universities, may perhaps be endured in the monarchies of the Old World, but are ill adapted to our Republican Institutions, where one of the first lessons to be learned is, cheerful obedience to equitable law. Wisdom and skill are needed to find the golden medium between rigid severity on the one hand and weak connivance on the other, to learn how the largest liberty may be allowed to the individual, consistent with that restraint, which the moral and intellectual necessities of the community require.

We should be most happy to present you, Sir, with an assemblage of young men wholly correct in their deportment, and faithful in the discharge of every duty, but we have not yet attained that high distinction, though we believe that in this respect, our young men are not surpassed by the students in any other College.

This key, Sir, will introduce you to the Chapel, the place of our

morning and evening devotions. On you will devolve the duty of officiating at the public altar, of directing the minds and hearts of the young men to Him, in Whom they live and move and have their being, who came on earth to seek and to save that which was lost, Who purifies and sanctifies the heart. By your office you are constituted the guardian of the morals of the young men, and are expected to aid them to the knowledge of correct religious principles. College students present a most interesting field for moral and religious culture. If sometimes wayward and thoughtless, they are also at times docile and prone to accept the counsels of wisdom and experience. When we look upon these young men in relation to their future work—the Governors, the Judges, the Legislators, and the Teachers of their countrymen, it is hardly possible to exaggerate the importance of implanting in their minds sound religious principles, and of promoting right moral culture. An attempt has been made to divorce religion from education, to exclude it entirely from our Institutions of learning, but it has signally failed—the people demand almost with one accord, that religion shall be the basis of education ; they require, and justly too, that those Institutions that are designed to train and invigorate the intellectual faculties of our youth, and thus arm them with a mighty instrument for good or evil, shall at the same time, furnish a controlling agency to regulate and wisely to direct the awakened and often self-confident mental powers, and thus secure the great good and prevent the great evil to the individual and to Society, of a public education. Such an agency can be found only in a well-developed, wisely cultivated *conscience*, founded and educated upon the principles of divine Revelation.

Middlebury College has ever felt and acknowledged her obligations to the public in this regard and from the beginning she has been highly successful in training men for the public service who have recognized the maxims of revealed truth as the rule of life. If such have been her principles and her practice through the whole current of her past history, she has need at the present day to double her diligence in this regard. Religious scepticism may not be as bold and defiant as in some former periods, it is, however, not the less dangerous. In counterfeit guise it pervades much of our popular literature, and thence insinuates itself into the minds of

the young. Under the mantle of seeming goodness, it vitiates the principles of sound morality, and calls darkness, light, and light, darkness. In works of science it seeks to array the teachings of nature against the dictates of Revelation. It appears on all sides of us, is active, cautious and persistent. How can this spirit of evil be successfully resisted and the minds of our students imbued with the true spirit of the Gospel? I know of no method more likely to succeed than to bring to bear the prepared and sanctified minds and hearts of instuctors, upon the intellect and conscience of their pupils. The circumstances of Society and the tendencies of human thought at the present time, seem to require that something more should be done in this respect than has been found possible amid the multiplied cares and duties of your predecessor. By pursuing such a course your Institution would perform an important duty to herself and to the public; and she would also find it entirely consistent with her true policy, for her best friends are found among religious people, and they are her friends, because she avows her purpose to inculcate upon her pupils the precepts of Christianity, and to commence in all her lessons of literature, science and philosophy with the maxim—"The fear of the Lord is the beginning of wisdom."

Let your Institution, Sir, be well established on these three foundation principles—thorough intellectual training—order enforced by judicious discipline and sound moral and religious culture—and you have nothing to fear. It will receive the approbation of the wise and good, will secure the patronage of a discriminating public, and will not fail to enjoy the smiles of a gracious Providence.

I congratulate you, Mr. President, on the favorable circumstances which attend your inauguration as President of Middlebury College. Propitious omens appear all around and betoken the approach of a brighter day. We predict for you a pleasant and prosperous administration; we invoke upon you the perpetual blessings of Heaven to guide you in the day of prosperity, and to sustain you in times of difficulty and discouragement, should such days again arise, but we will fervently pray that those periods of darkness may be known no more—that the union this day consummated may be the beginning of an unclouded and brilliant career for the Institution over which you are called to preside.

ADDRESS

OF

REV. H. D. KITCHEL, D. D.,

PRESIDENT OF MIDDLEBURY COLLEGE.

GENTLEMEN OF THE CORPORATION OF MIDDLEBURY COLLEGE:

I receive with much diffidence the trust you commit to me to-day by the hand of my honored predecessor. I should not dare this acceptance but for the generous words of cheer with which he has strengthened me, and for the precious assurances which come to me from so many of my Brothers of the Alumni. Some comfort of hope against my fears is found in their confidence and pledged co-operation. Nor even with these should I dare it, but for the sure faith that is given me that He who has so liberally blessed and honored our beloved College in the past, has yet for it in the future a still larger place and nobler work. For the accomplishment of that work, we pledge to one another to-day, what lies in willing and earnest hearts; and, for the rest, we can but offer ourselves to Him who chooses His own ends and means, and rest in the assurance that none who loyally work with Him can ever fail.

INAUGURAL ADDRESS.

In seeking a theme appropriate to this occasion, my thoughts have been attracted to the Nature and Scope of that Educational work which it is the aim of this Institution to accomplish; and this field of thought will be covered, so far as it is our purpose to explore it, by defining clearly, in the first place, what it is we aim to

accomplish by these Educational arrangements; what is that fruit which we seek to ripen by all this scheme of culture and training; by inquiring, then, a little, into the material from which this product is to be wrought, taking account only in some general way of the endowment and capacity of the average mind, as related to this course of culture: and by considering, then, the scope and method of development and training, and the place and function of the College in the scheme of Education. I can promise little that is either new or profound in this direction; but at least we may gather some fresh and impressive view of the work entrusted to us, of its intrinsic greatness and solemn import and issues. Approaching this theme informally and on a side from which it is not wont to be viewed, we may hope to find new incitement, at least, and it may be some practical insight and valuable aid. Grant me liberty, therefore, to speak with some freedom of method on these topics, which seem to lie close to our purpose and to the interests we have in trust in this beloved and honored Institution.

First, then, let us set distinctly before us that consummate product which in all these methods of Educational handling it is our single aim to secure; this namely: A complete, well-developed and thoroughly furnished Manhood—whole and complete in all the equipment of a ripe Intellectual, Spiritual, and Physical integrity—with each original gift honored by judicious recognition and culture, and set in beautiful harmony of the whole—with each faculty evoked, sharpened, polished and obedient to the Will—each Power trained and disciplined to prompt executive energy; a Manhood strong thus in the completeness of a rounded strength, that on all sides meets and matches every manly claim—master of itself, of all it has in original endowment, of all it has won by liberal culture, and master therefore of the work that is divinely given it to do among men; such Manhood, brought into spiritual fealty to God and Truth, and directed as an Influence and a Power to the noblest ends, loyal to Duty and the Right—such Manhood is the grand ultimate aim of all true Education. This is that beautiful and priceless thing, that peerless and consummate fruit which we covet, the pride and crown of all our scheme of training, the top and round of our desire. It is our thought and endeavor to make such men,

many such, if we may; cheered amid many partial approximations, and consoled for many failures, by the assurance that in perfecting one such consummate Man, we give to the world its rarest ornament and choicest blessing. Our aim is a broad and ample development of the whole being, in the fulness of all attainable strength; but not this alone—we seek this maximum of intellectual power and acumen in a valid and balanced proportion of all parts of the being; and above all that this perfected Power shall be in conscious allegiance to God, playing evenly with the Divine Will, swimming with the Divine currents of Love and Law, of Charity and Duty.

Such a result is a composite product; and the several constituents which enter into it, and the methods by which we may hope to realize it, deserve each to be distinctly considered.

And here, next, consider how deeply the question of original structure and endowment enters into this result. For souls are profoundly differenced in their native grain and contents, in quality and quantity of being; and it is not of any and every soul that the uttermost culture could realize this royal product of a complete Manhood. Much depends on the native cast and measure of heart and mind. He who works ever by wise and perfect purpose, has His own scheme and life-plan in each soul that He launches upon existence, and sends forth each from His full hand charged with gifts and qualities accordingly. Very differently indeed are we furnished from the outset, being sent forth with forecast, and equipped each for his mission and for that history which he is to develope. As his day is to be, so every way is the strength that is hidden in each of us. For secretly in His loving prescience, the Father *composes* us man by man, each soul by itself, as a distinct Divine invention, a new Ideal and fresh composition, differing from every other in style and proportion of gifts, as God's purpose in this new soul is different; and in each, in the depths of his nature, are laid up provisions of strength against all the foreseen needs of his career. Culture may enlarge, and occasion may bring out and display the gifts; but they were in him; and all our Education and all our occasions do but *discover* the man, and show what manner of man God made him.

So it is not in the least true that we come all alike from the Parent hand in native contents and structure, all of one mold and measure. Not at all are we identical spiritual parcels, or equal capacities to be somehow variously filled up as circumstances shall determine. We bring with us our birth-style and primitive contents, gifted with an almost infinite variety of spiritual quantities and qualities, as diverse as our after lives. Each is himself, and not any other, of sort and measure quite his own, gifted with his own indefeasible individuality, strung and pitched for some new harmony in the ear of God. There is substantial likeness with infinite diversification in detail and combination. As no two are the same in all the leaves of the forest, or flowers of the field, or stars in heaven; as among the myriad persons of men something in look or air, in port or expression, sets each apart in the sacred prerogative of self-hood; so in souls of men; each has its own purpose and equipment, each the complement of all others, each a spiritual thread to be woven fitly into the great web of humanity, touching and touched on every side, and having something essentially its own to contribute to the sum of human character and development.

So it is provided that, here one and there another, souls are given among us that are preconfigured and athirst for culture, divinely strung for the rare purposes of Education—elect and prepared souls, pregnant with the celestial fire, if not of genius, of that which is better in their manly strength and broad validity. They come among us anointed to an intellectual priesthood, to a primacy of influence and power among their fellows. They are everywhere among us, on the farm, in the shop, wearing their crowns unseen in the homes of the poor as well as of the rich, distributed by no law that we can exactly expound, following no lines of class or condition. Blood tells for much, but not for all; and souls of selectest temper and royal mold are dropt by the liberal Father in many an illiterate lineage and ungenial home, as seems good in His sight. But wherever found, these choice spirits that thirst for enlargement, and devour knowledge as their very bread—these are the fit material for our Educational purpose. These it takes in hand, in the rough, all unshaped and incondite, to refine and develope and realize

the grand possibilities that are in them. It discerns the Apollo in the block, and with plastic and tender skill educes it.

And in several ways these are the very souls that will be drawn within the sweep of our higher Educational methods.

First of all these are taken up in common with others in our schools of rudimental popular education, and receive there the first touches of culture. The beneficent despotism of the Prussian system is only accepted as our ideal, and is then toned down to the temper of our people; but still the State aims at so much as this: that the entire mass of the popular mind shall be taken up and treated educationally—that everywhere the Common School shall stand open, with facilities inviting, and statutes gently compelling, some measure of universal education. For ignorance is criminal and the nurse of crime. And we seek therefore for social immunity and provide defenses against the sure perils of a coarse, brutal animalism, by some modicum at least of rudimental culture. The aim is beneficent and stands approved by its fruits. It does for all what the conditions permit. But for the purposes of a broad and complete education, all this in effect is merely experimental. It discerns the capable, kindles their thirst for deeper draughts, and provokes, where it finds it, that inborn appetite for knowledge and generous culture which is the birth-mark and assurance of a capable soul. These choicest in capacity and endowment are sifted out from the mass, inspired to desire, and set forward to receive, if they may, the liberal aids of a higher training. These, at length, after much sifting in the intermediate probations of preparatory handling, are attracted to our higher Institutions. And so it comes to pass that the College, at that stage of the process, is, as its name imports, a *collection* of the apt and earnest, a gathering up of the elect material, our *Collegium* of select and thus far approved candidates, to be here set forward by all the appliances of systematic culture toward the mark for that prize of complete Manhood.

Thus in all parts, and especially in the College, our Educational scheme presently becomes organic and establishes all through society its own automatic currents, self-sustaining, by the subtle play of elective and attracting influences, which surely cull for it the apt and able, wherever they are found, dropping off by the way

what proves infacile or incapable; and clasping to her heart the rare fit souls that are her jewels, Education bears these up to her choicest seats and expends on them her select assistances. This is the ideal, and with fair allowance for imperfection of method, this is the realized issue. Much that is rarely gifted may be lost by the way, not recognized, or barred by unpropitious conditions; true genius may miss its way and fail of its mark; and on the other side, by accident of fortune and partial estimates, some may be retained that are little worthy. But after all that goes rather blindly in the process, a selection there is in each higher grade of education from all the lower, appropriating the most available in the intellect and heart of the age, and bearing it on to receive completest development. Prepared souls everywhere feel the subtle attraction, and are drawn within the sweep of this process. It reaches down through all our primary courses, penetrates every hamlet and home, stirs every aspiring spirit that is anywhere athirst for deeper draughts, creates the will in them and the way for them, and gives us from these, at length, our candidates for the ripe product of equipped and ennobled Manhood.

We have now to consider this higher department of Education—its specific aims—its methods and implements, for achieving the consummate result. Assuredly I do not propose any complete discussion of this great theme; but my purpose demands some survey of the field.

In the practical light in which we now contemplate it, Education includes these three capital aims, namely: Development, Discipline, Direction:—

1. The symmetrical unfolding, fostering, polishing, strengthening of all the capacities and powers of the mind, in due order, proportion and degree:—

2. Such discipline of all these as shall invest the Mind with a mastery of itself, and a facile command of all its forces and acquisitions; and,

3. That moral culture which shall give to all this development of Power, the inspiration of character, and devote it to wise and noble ends.

These seem to fill the educational circle; and to these in their order we will give such thought as the time permits.

The first purpose of Development, then, we seek to compass by a carefully devised apparatus of exercises, fitted to clasp the whole mind, and ply it on all sides, educing and unfolding each power and capacity in their order, by a curriculum of tasks and studies, selected as far as may be with insight of the needs of Mind, and justified by the experience of many generations. Thus largely by a Philological drill and discipline; by a Mathematical training; by an Elementary Scientific course; and by Metaphysical disquisition, we reach and ply in turn every capacity of the mind, and train it to every style of intellectual effort. Little more than an introduction, and some experimental essays in these vast fields, can be compassed within the limits allowed; but this is much; for it is a training in each style, a discipline in every direction. If it does not explore widely and exhaust these fields, it gives the alphabet of all knowledge, and teaches to use it. It is for all future work what the drill of the camp is to the tug of battle.

The question need not be much handled here whether it shall be held the chief object of Education to cultivate skilled Power and discipline it for future use, or whether the immediate acquisition of knowledge shall be the foremost aim. It is the solution which seems best to accord with reason and right sense, that, as far as practicable, the scheme of study and training shall combine these objects; that such lines of study and such fields of research be chosen, as shall, along with the happiest development and discipline, yield also large and precious fruit of knowledge. And this intent, in fact, characterizes our course of Collegiate instruction. But there are certain ends of culture to be sought, certain profound utilities to be secured, in a course of early discipline, which justify and demand a liberal interpretation of this law. Thus, for example, nothing can supply the place of the Languages for the cultivation of accuracy of thought and critical mastery of expression. What they give of simple knowledge of every sort might be gained much more directly in other ways; but their chief benefit is quite independent of this, in the discipline of the logical and critical faculty, and in the radical mastery of our own composite tongue—advantages of priceless value, not to be attained by any other means, and more than enough to justify the large place they hold in our scheme

of study. They furnish us the purest molds of thought, and train us to habits of subtle discrimination and critical expression. No course of modern languages can ever supply the peculiar culture given by an early and thorough familiarity with the Greek and Roman tongues. They remain the consummate flower and most perfect implement of the human intellect ever yet attained. *Dead* languages we call them—but they are aglow even yet with a life beyond any on the lips of living men; and to this hour there is nothing dead about them, but a people worthy to speak them.

The development and growth of power is to be sought by a well-devised system of exercises, that shall task each faculty in due proportion and degree—that shall discern the average needs of Mind, repressing what is eccentric and abnormal, provoking and rounding up what is weak and defective—aiming steadfastly at a large and athletic completeness. For that is not Power in its noblest sense which stands in the extraordinary development of a single faculty or cluster of faculties, leaving other sides of our being shrunken and maimed. Completeness is the true Power in every department, Physical, Intellectual, Moral—the round and balanced integrity of symmetrical fulness, each well-trained faculty complementing and sustaining every other. Thus in physical training, the gymnast achieves only a pitiable monstrosity who gives himself to a specialty. What though he lift his thousand pounds, or match the marvels of Blondin! The clumsy giant and the supple acrobat are weaklings for all rational purposes by the side of the athlete, whose balanced strength meets and matches, all around, the demands of an earnest life. Intellectually, too, we find instances of vicious excrescence or defect, in which a faculty or two usurp the sap and life of the mind, and the man becomes partial as he becomes prodigious. The memory, for example, may absorb all the force of the intellect, and dwarfing all the other powers, may subject the man to the tyranny of a single faculty; or the linguistic talent may transcend bounds and leave the judgment out of sight; or the mathematical bias may dominate the mind and make the man angular and fractional. And such default of symmetry grieves us with even worse distortion in the moral character, when one overshadowing virtue appropriates the entire strength and beauty of the soul, and the neighboring

graces, which should shine in the constellation of worth, die or become even practical vices by the miserable distortion.

But this lack of balance, as thus sometimes seen within these several departments, may easily find place also as between these departments themselves. Our being may be unfolded one-sidedly, and the result be a virtual paralysis of all parts save that which wins the favoritism. Physical training may be pushed to a point altogether beyond the real wants of our being, and mind and heart be quite overborne in the man by the superlative animal he has become. Our danger does not much press us, it may be, in this direction; but much cant is current of late, seeking to muscularize our civilization and even our christianity, which makes it fitting to say that, up to the point of complete health and easy universal serviceableness of the body to all the higher purposes of intellect and soul, we do indeed prize bodily culture, and would give it large place and honor in a system of Education; but beyond that it is an impertinence to be disesteemed. So the culture of the Intellect may, and the peril is far more imminent that it will, easily mount into a mischievous ascendancy; and by neglect of body and soul a certain preposterous and excrescent style of intellectual brilliancy is often attained, like Power, but not truly it, lacking the supports and genuine poise of Power, unbraced on either hand—for it loses its hold above and below, infirm in its footing earthward in the neglected body, and parted from Heaven as it fails of Faith. No Intellect is whole even in its own proper field, that does not plant itself firmly, on the one side, on a basis of stable and manly physical validity, and on the other find nutriment and poise and an all-sustaining consistency in a loyal subjection of the whole being to God. We need this alliance with the Infinite by the inspiration of Faith; and like Antæus we must touch earth also, or our strength withers and we perish in the air. Only thus can any Intellect attain completeness and win the palm of its own possible perfection of Power.

There is nothing incompatible between this complete intellectual development and an altogether sound and vigorous physical health. Each, indeed, has need of the other; for it is quite as certain that the perfection of physical integrity—that exaltation and delicate tone of the animal nature—that harmonious play of every power,

which in complete health almost intellectualizes the body—can never be attained but in connection with a quite advanced Mental and Moral culture, as it is on the other hand, that the highest intellectual and moral attainments require the supports of physical health and a valid condition of the body. Each must suffer from defect or abuse of the other. That is not true physical power in its best sense which is found in the clumsy boor or the brutal champion of the ring. It lacks the ethereal essence which transfigures the Apollo, and gives us something nobler than the brawn of Hercules. And equally imperfect is that intellectual preeminence that is backed by no adequate stamina of bodily soundness. And this dependence of Mental on physical well-being is so well established that it deserves far more systematic regard than it receives in our scheme of Education. Some form of regulated athletic sport and manly exercise should find place with us, and supplement our lack of a complete gymnasium. It is a significant fact that in the English Universities far less mischief is witnessed than with us in the form of shattered nerves and broken health; and for the obvious reason that athletic games and hardy sports form so large a part of their Academic training.

When we have devised a scheme of exercises best suited to meet the average demands of the Mind and evoke its powers in a symmetrical completeness, time, and strenuous regularity, and a measured severity of application, are then the main elements of a perfect training. Adequate time—for the healthful growth of a soul demands these patient and diligent years, stretching the elastic powers on ever growing tasks of tempered severity—breaking in each refractory faculty—repressing the excessive—evening up the feeble—dressing the whole line of the powers into a broad full-breasted strength, that shall bear down with the compactness and sustained force of a phalanx on whatever work lies in the future—such patient and punctual essays and proof-tasks of strength are the very process of Education. Each power expands by use. It can to-day what yesterday it could not; and so the gristle of capability hardens into bone of Power. We can but even our scheme as to time and stress of application to the average needs and capacities of Mind. Some will outrun, some fail to keep pace in the march.

But the largest product of ripe, well-furnished intellectual completeness should be ever our ruling aim, and determine all the details of the process. Ah! these years of culture and discipline, covering the whole plastic and decisive period of youth, are well bestowed and richly recompensed, if they yield us the peerless glory of a complete and perfected Man! And justly, too, may it be required that, for such an expenditure, some happy approach to that noble product shall be the sure result.

But, secondly, not Strength alone is our object—not the uttermost enlargement of all the powers, or even their highest measure of symmetrical force; but, distinct from this, an invaluable fruit of all this course of culture is found in the *Discipline* it gives. And by Discipline I mean the command of the well-trained Mind over all its powers and resources, making all available at will. It makes all the difference between weakness and strength, whether the Mind *have itself well in hand* and be able to apply its full force at pleasure on imminent work; or whether, however strong by spasms and on opportune occasion, it lack control of itself, its forces unmastered, its faculties capricious and mutinous, working or striking work, as the wind wills. Some touch of this evil spirit of waywardness is in us all, by default of our damaged nature and by an unwise self-handling; and Education yields no boon more precious than that assured self-mastery which subjugates all power to the will, and enables us to bring all our force to bear at our bidding on the purpose in hand—to do what we can when we must. Many a man of acknowledged power and abundant resources, capable of the greatest achievements at propitious junctures, finds himself the spor of caprice, and lies stranded on the shoals of circumstance, the victim of intellectual mutiny. A venerable scholar and author, who wrought well and abundantly in his day, and only lately left us to regret his assistance in sacred study, declared himself so completely master of his powers, so sure of himself and all that was in him, that at will he could pledge so many hours as good for so much work—that what he could, he could when he would. It is precisely what we mean by discipline of the mind. Just this is one prime and invaluable result which we should peremptorily require of a course of Education. And there is no line of professional or lite-

rary pursuit in which this is not the foremost need and the warrant of success. There will still remain a broad margin of uncontrollable influences, of times facile and fruitful, or infelicitous and barren; and this play of hidden causes will tell at times with great effect on the most autonomic mind; but nothing so effectually delivers us from this perilous caprice, or arms us against its power, as the wise and salutary Discipline of these years of well-ordered study.

This, therefore, should be distinctly and prominently proposed as an end, and steadfastly held throughout the course, as a vantage to be secured, not second even to the largest development of power or the amplest acquisition of knowledge. This disciplinary intent should shape the daily regimen and all the detail of times and tasks. It should be impressed on the pupil as one of the cardinal points which he is to carry, to win this absolute control of his own powers; and all should be so ordered as to favor and require such discipline. After all it must lie decisively with the student himself to win this or not. Let him hold this ever before him as the crowning attainment which shall give practical validity to all his other acquisitions. Let it determine his method of study, in exact detail, and enter as the Law by which he shall handle himself, into the ordering of his tasks, the distribution of his work, the assignment of his hours, through all the years of his Educational course. He should hold himself rigorously under rule to this end, giving its own appropriate place to each task—its own certain hours for certain work—sufficient space for each, and held quite sacredly to its own allotment; and then let him rigorously exact of himself the due work done within its appropriate limits. Very easily the student may fail to understand the full worth of this diciplinary exactness and regularity in the method of study, and fall off into a certain dissoluteness of intellect and a miscellaneous style of application, that will defraud him of one chief benefit of his course. It would be difficult to exaggerate the importance of this point. Let me look in upon the method of study in this particular, pursued by two pupils of equal gifts and culture in other respects, and acquitting themselves equally well in the class-room, but the one driving his work miscellaneously before him, giving himself earnest-

ly enough, but loosely, unpunctually, to his tasks, indulging in thriftless over-work, satisfied if in any way, by any expenditure of time and effort, he may accomplish his task; the other governing himself under a punctual regimen, working by rule, working when he does work, *timing* his tasks, requiring of the hour its work, done *then*, or held in fault next to not done at all—thus chastising each refractory faculty into habit of prompt and trusty obedience: and I will tell you from that, like a prophet, that the one will go forth girded with executive power, master of situations, a worker before whom, in any line, difficulties will make haste to retire, and make way for him to his ends: and the other, with equal gifts and resources in every other respect, will be liable forever to the subtle assaults of caprice, and his loose habit, like a besetting incompetence, will evermore lie in wait to betray him. It is only by a salutary and systematic despotism over ourselves, establishing through a long course of Discipline this habit of mental self-mastery, that we gain absolute possession of ourselves, and go to the Work of Life justly confident of our strength, and ready to give pledge for all reasonable achievement.

And this is the head and front of Self-Education. Pre-eminently it is Self-discipline. Aside from this, these years when a rich and teeming nature presses the young soul to growth by spontaneous expansion, ask only for wise guidance and temperate stimulus of culture. If once the taste for liberal learning be awakened, and some fair share of *purpose in life* be gained by the young man, self-formation must be relied on for the substance of Education. It will kindly welcome the judicious assistance of the teacher. But that assistance will lie mainly in the inspiration of a kindred ardor, in guiding to the most eligible courses of study, and in removing obstacles which might utterly dishearten and repel, without impairing the habit of self-dependence. It is fairly to be assumed that so much of maturity and self-knowledge has been reached by the youth at this stage, and such an apprehension of the demands of his future life and of the relation of his present pursuits to future success, that he may be trusted largely to his own self-direction.

But, thirdly, Education as we now contemplate it, has also a directive function. It has legitimately to do with Moral Culture

and Discipline, to form character, to inspire worthy aims, to inform the soul with love and loyalty to goodness and God. In so far as it may, it seeks to set this developed being in his just relations to Duty and Truth—to make him in the broadest and deepest sense a Religious being—religated, that is—bound in spirit under fealty to Law. It were even a crime to unfold and equip a soul in all this panoply of sharpened faculty and heightened power, and send it forth lawless, to smite about it in reckless alienation from God and Duty. Education is under bonds, so far as it may, to direct the forces it generates, and give its finished sons to be the champions of Truth and Virtue, the patterns and patrons of Goodness. And by all practicable means, with diligence and thoughtful care, this is to be a prominent aim, running parallel with all our course of intellectual training.

Character is the attitude and habit of the Soul in its relations to Moral good and evil. And it is the question before all others, whether a being so akin to God Himself, imaging the Divine in this panoply and amplitude of powers, a being strung for harmony with all that is highest and holiest—whether this being now shall be consciously and heartily religious, religated to the central Goodness and the Supreme Will, allegiant to Truth and Right; or whether he swing off, a wandering orb in the darkness of sin, in disastrous severance from God. It is much that the destiny of that being is wrapt up in this; but it is far more, that it decides what shall be the bearing and product of his whole spiritual efficiency among men. Loyal to good, he is a radiant orb of blessed influences, full of light, lit up by the luminous soul within, and beaming from all the open windows of his being on the souls around him. But if unsphered and in bondage to evil, he goes forth to radiate darkness and corruption, to be a gushing fountain of mischief and contamination.

But how in our Educative scheme shall we hope to mold the soul to this? Spiritual delicacies beset every attempt. Our intellectual aims and appliances seem to overshadow this. And at the deepest, we recognize our entire dependence on God's grace. Yet much may be done directly and indirectly to bring the plastic souls of those with whom we have to do under law of Virtue and Christian Faith. By a wise and loving supervision, mingling the salutary

severity of law with parental tenderness; by guarding against contaminating causes; by excluding the corrupt; by a salutary discipline, much may be done; and still more by tender influential approaches, by paternal vigilance and Christian admonition, by example and precept. It tells for much, too, in this direction, that we set our whole Institution in the attitude of a positive Christian order and aim—Christian in its avowed purpose and manifest working. How much there is in this certain attitude and well-understood aim and spirit of a School of Learning—how far it goes to mold and determine the thoughts and intents, the very life and character of its sons, may be seen illustratively in respect to a virtue not very remote from Religion itself. This is a Loyal Institution. With little profession of this loyalty—with little felt need to profess it—silently but clearly it has inculcated patriotism by all the weight of its teachings and influence. And lately, when the hour of trial came, when every head and heart and arm was summoned to the defense of our imperiled land, it is on honorable record that in all manner of aid and comfort, by tongue, and pen, and sword, full service was rendered by those who had their training and inspiration here. So, but with a more avowed intent, this is a Christian College, and not only sets itself silently in position and influence as such, but spares not to wield every legitimate Christian means to consecrate each soul it trains to that higher fealty which we owe to the Divine Government. Let the record tell how well this aim has been held and realized. With no spirit of self-applause, but with humble gratitude and precious encouragement, in proof of our genuine Christian purpose and of a wise and efficient Christian method, we point to these two crowning facts, that with few exceptions each class thus far that has gone forth from us has in its time been visited by the reviving grace of God's Spirit, and that a larger proportion of our Alumni have consecrated their attainments and their lives to Christian service in our own or foreign lands than from any other American College.

Nor is there need that in this strenuous endeavor to inculcate religious principle and inspire genuine piety, we should incur from any candid mind the reproach of bigotry or sectarian narrowness. There is height and breadth in this Divine Temple of Christian

Truth, that shame partisanship and awe down the audacity that would cramp its grand catholicity in the straits of a sect. If as an Institution our patronage and direction have been and are mainly in the hands of one Christian denomination, it is simply to secure unity to its counsels and efficiency in its operations. And far more cordially do we welcome all Christian denominations to share its privileges, and far more secure and valuable are those privileges to all Christian people, than if their guardianship were jealously divided among the denominations, or were divorced from them and left to the management of the State. Not a single instance can yet be named in our country of a Literary Institution that has thus severed itself from Christian control and trusted its administration to the shifting winds and currents of State management, and found such permanent prosperity as should commend its policy to our imitation. If one or two seem now to ride safely and prosperously under that regimen, the experiment is still too fresh, the perils are too obvious, the causes of discord and disease are too natural and inveterate, and the wrecks of similar experiments lie too thickly strown along the shores of our educational history, to inspire aught but thankfulness that the State has nothing else to do with us than to defend us in our liberty of work, and we nothing else to do with the State than to render it in all ways our loyal honor and loving service. The advantages from State patronage and Governmental grants, however munificent and seductive, are cumbered with conditions that warn us to prize our liberties above all gilded bonds. Give us open field and free scope for our work of intellectual and Christian culture, and we thankfully leave to grasp who will the specious seductions of political patronage and endowed specialties.

We have thus filled as we could our proposed circle of thought. It should be added, that it is not in the so-called Professions alone that these several constituents of a true Education are to be desired. This complete development—this exact discipline—this grace of character—are each beyond price, whatever place in life and society their possessor may fill. True it is that with us, for the most part, Education to any liberal extent has a quite definite and predetermined purpose from the first. The youth has his aim, and seeks direct equipment for his field. But an educated man is not

by necessity a Professional man, nor is his culture in that case a frustrate thing. It is a possession, independent and absolute in itself. It imbues the mind with liberal tastes, inspires the scholarly temper, and opens the soul on every side to all that is refined and elevating. We have not, indeed, a class like the aristocracy of other lands, whose sole aim is a life of elegant leisure; but as we advance in wealth and culture, there will be in our country an increasing number who find themselves exempt from the necessities of a professional career, at liberty to lead a life of liberal culture, devoted to a broad and elegant scholarship. And more and more, in all non-professional avocations, we may hope that educated minds will abound, elevating and dignifying all the walks of life, adorning the farm and the counting-house, as well as the bar and the pulpit, with the scholarly temper and tastes. And it is to be deemed a serious failure if these years of inspiring culture and suggestive study do not possess the soul with a craving for wider outlooks and richer repasts than are found within any professional limits. The Educated man is free of the World of Mind. Nothing should be foreign to him of all that is stirring in the great brain of the race. For him Philosophy pushes its meditations, and Art creates its ideals, and Science conducts its researches. To him Genius appeals as its legitimate umpire and proper patron. He is of the Brotherhood of Intellect, akin to all workers in the World of Thought. In some sort he has given bonds to aid as he may in the grand onward march of Mind, or at least to assist, as an interested and applauding spectator of whatever is well done anywhere, in any sort, among the Thinkers and Actors of his time.

We build greater than we know, whenever we lay our hand to a true work. We do not know what is in it when we plant the seed and nurse the feeble germ, which in its ripeness comes to so much. This unconsciousness commonly marks the early stages of a great thing. In the morning sow thy seed and withold not thy hand in the evening. Put forth your best, forecasting hopefully, with aims that deserve success; and of these God shall take up such as are found vital and fall in with His great scheme, and give them growth and greatness beyond your utmost thought. Not one of all our loyal and generous endeavors shall be fruitless; but among them God will choose some to glory.

The venerable Founders of Middlebury College wrought thus in their day; and God has put honor on their work and set it among His precious agencies of good. Within less than the life-time of a man, it has borne much fruit, abundantly honoring God and blessing the world. Its *eleven hundred Alumni* are its crown and the seals of its worth. They have been noble and done nobly in every line of honor and influence. In Church and in State, in all manner of service to God and men, as edueators, as civil functionaries, as heralds of Christianity, they are everywhere peers of the foremost. And among them are names which the world has written in its list of Consummate Men.

As this beloved Institution had its origin in the want and the faith of the Churches of this Commonwealth, so mainly it has had its patronage and endowment, and still has its most valued support, in their steadfast and munificent regard. Here has been its tower of strength, its refuge and relief in seasons of depression and adversity; and here is its warrant of hope in the future. We would barter this for no adventitious distinction or emolument. More than all else we prize this assurance that Middlebury College rests in the loving embrace of the Churches and People of Vermont—the child of the Churches and the College of the Commons—nurtured in its infancy by their faith and liberality, sustained by their affectionate fidelity in crises of doubt and weakness, and ever held tenderly to their hearts as precious and worthy of their trust and generous fostering. The life of these Christian communities is in its veins. Eminently it is cradled in the affections of the People, and held close to their homes and hearts. In larger proportion than elsewhere its students are from the ranks of the Common People, from homes of humble industry, heirs only to the competence which lies in moderate desires, in virtuous tastes and habits, and a hardy training. It has not changed in this, we are confident, in the lapse of one generation; and back at that period, of the nearly Two Hundred who walked these halls within my acquaintance, almost the entire number were from rural homes, and a large share of them sons of Vermont farmers and mechanics. In those seven classes to which my memory reverts, classes that gave noble names to the lists of honor in Church and State, were many who fought theirway up to

College through poverty and scanted opportunities, which nothing but hunger of the soul could have conquered, and came hither with a purpose and a consciousness of power, inspiring them to endure hardships and narrow means, and by frugal devices make a way where none seemed possible—many who under such almost desperate auspices rose to the honors of a sound and noble scholarship, and bore hence what was better than all honors, a character hardened and versatile from their triumph over difficulties. It was a triumph that had in it all triumphs for the future. For they went forth as trained athletes on the arena of life. And the many homes and kindred circles, that held them tenderly in helpful care while they accomplished the race, kept warm and fresh the intimate sympathy between College and People.

We prize this sympathy of the People. We accept it as our work in trust to receive their sons in their young promise and thirst for culture, and guide their development and mold their manhood. The happy influence of this Institution through a wide vicinity is attested by the large number of strong and useful men which our State has given to the world, trained and equipped for their mission in these halls. And we claim that this sympathy and favor of the Churches and the People are well merited—that this College is in a peculiar sense their servant, their property, their necessity. It deserves their confidence and cordial patronage and support, both for the work it has already so well done, and for the service it is now more than ever prepared to render. For now, by the blessing of God and the favor of liberal friends, it stands in better equipment for its work than ever, in all the apparatus of a generous training. It has a complete corps of Instruction, most of them of tried aptitude and approved quality in their respective chairs, and all of them devotedly resolute that Middlebury College shall lack for its success no service that lies within their power. Its halls and grounds are worthy of their purpose, and do honor to the wise munificence that has clothed them with beauty. And now also the fundamental lack, which has been our chronic grief and trial, the want of an adequate endowment, is in a fair way to be speedily supplied. That once accomplished, with the continued favor of Heaven upon it, this College has before it an ampler field

of usefulness than ever. What it has done in the past is but the sample and warrant, we trust, of what it shall more abundantly accomplish in coming years. We point to that work already well done, as specimen work, the promise of which we hold ourselves pledged to redeem in the future, in a richness of fulfilment, if God will, beyond measure of our most hopeful thought. Give us only the opportunity and the material for this work. Give us your sons, your confidence, and your prayers. Revive the Educational zeal and processes throughout the State, especially those Academies and Seminaries of preparatory grade, which are the feeders of an Institution like this, but which seem of late to have lost somewhat of their efficiency. The College should stand in our estimation as an integral part of our system of Popular Education, filling an indispensable place in the series of Schools, rising in graded dignity from the lowest to the highest. There is not a hamlet or school-district in the commonwealth that is not in intimate relations to the College—not a home among these hills that may not feel itself in sympathetic communion with it, for what it has done, or may yet do, for some beloved inmate. Let us cherish these relations of affectionate interest, and cultivate a still more cordial and fruitful regard. It should be our ambition to imbue our entire population with a love of Learning and Virtue, and carry still higher the just fame of this Switzerland of New England for intellectual and moral pre-eminence. That fame even now gladdens every son and lover of the Green Mountain State, wherever he goes throughout our country; for names that are familiar and dear in these halls are named with honor wherever genius and worth are prized, wherever enterprize and loyalty and Christian work are in demand. Let us perfect and perpetuate this praise by sending forth from these hills and from the culture of these halls still more abundantly our well-trained sons to be, in every part of our Land, the prized and honored leaders in every worthy work.